

WHEN CHRIST COMES

By PAUL J. GERBERDING.

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When Christ comes, what sayeth the
Scripture?



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When Christ Comes

What Sayeth the Scripture?

By REV. PAUL J. GERBERDING, B.D.

WITH AN INTRODUCTION

By PROF. HOLMES DYSINGER, D.D.

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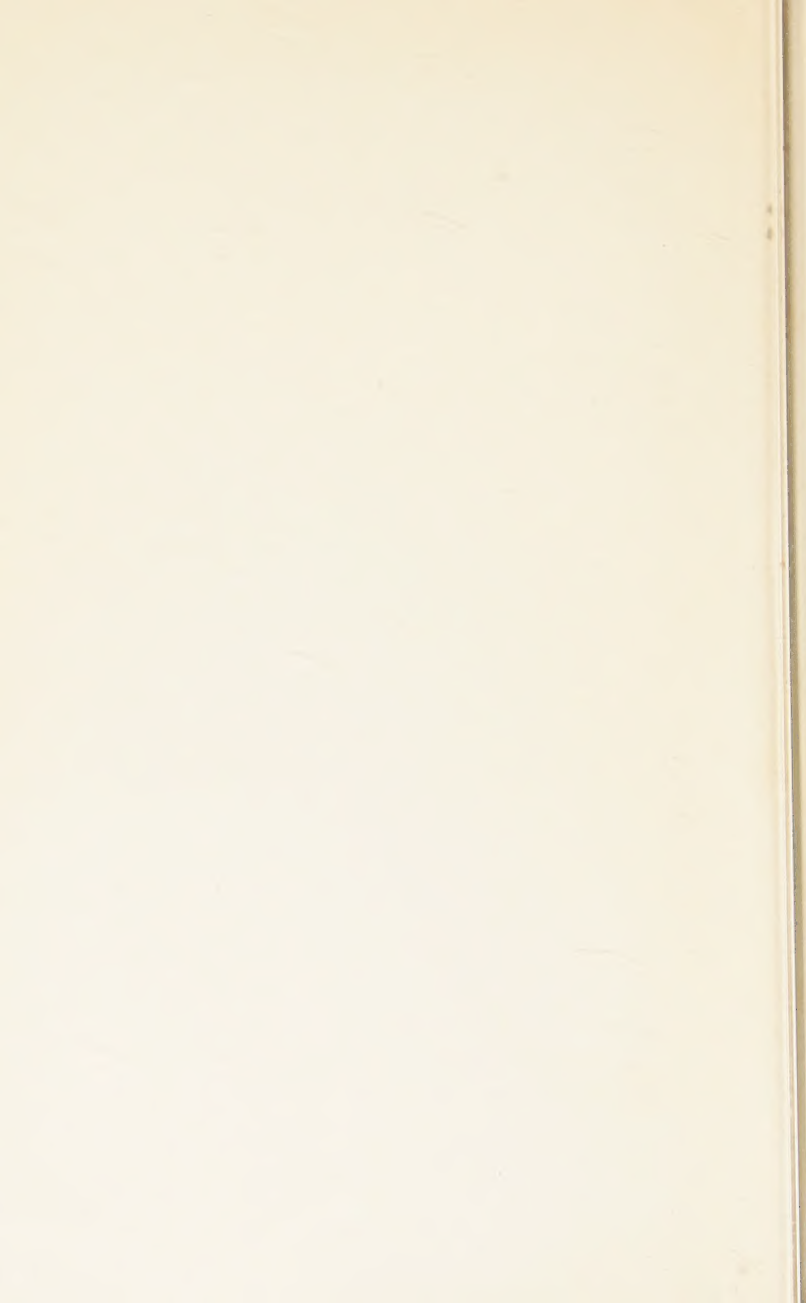
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DEDICATION

To the great masses everywhere, who are
seeking for the plain truths of the Holy
Scripture on the great events preceding
and following the end of the world,
this booklet is prayerfully dedicated
by the author and compiler

Books for February 1977 N/P



PREFACE

FOR a number of years we have witnessed the confused ideas and felt the great need of something of a very plain nature, but yet of authority and certainty for the masses, on just what the Scriptures teach concerning the end of the world and the life to come. Thus we were moved to select the unique plan of this little volume.

It is in no sense the writer's own interpretations or ideas that are presented, but the facts of Holy Scripture in the words of the Bible, regardless of creed or denomination. These divine truths, we trust, shall find their way into the secret chambers of the mind and heart of every reader unto his salvation. Some may be astonished or offended at certain statements, as were some at the time of Christ, for the contents are largely the words of the same Master. Repeatedly He referred to the Scriptures. So do we, for they alone speak with divine authority. We have grouped the passages dealing directly with the subjects, in order to make the teachings more available, complete, plain and certain for the great mass

that does not search the Scriptures for their precious pearls. Truth or God's Word changes not, even though man does.

nineteen hundred years ago, and in the still

"What sayeth the Scripture?" was a question put to the people by St. Paul almost more remote ages of the past the same question was sounded, and it shall continue to sound and resound until the end of time. We are by nature dying, religious and social beings. The most vital and interesting question of each human heart has ever been and shall continue to be, "Where shall I spend eternity?" The counter-question of Jesus points the seeking world to the eternal fountain of life, "How readest thou?" or "What sayeth the Scripture?"

This humble little messenger, freighted with Holy Scripture and thus made a living thing by the indwelling of the Holy Spirit, is prayerfully sent forth with the blessed hope that it shall be the means of opening the understanding of, and guiding many unto the acceptance of, the plain and everlasting words of truth concerning the last things, as sayeth the Scripture.

P. J. G.

DES MOINES, IOWA.

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INTRODUCTION

AT any time the discussion of any phase of the subject of Eschatology, or the doctrine of the Last Things, as treated in Theology, awakens curiosity, if it does not arouse genuine interest. Other divisions of Dogmatics, such as Anthropology, Christology, etc., have acquired a more or less fixed form and reduced the field of controversy within the Church to minor details. But not so with questions that pertain to Eschatology. The answer to many of these is dependent upon the interpretation given to the Apocalyptic literature of the Bible, which is so varied that uniformity of treatment is largely wanting. In consequence, no department of theology has lent itself so frequently to fanciful speculation and profitless controversy.

Recent events have greatly stimulated interest in this literature. The awful catas-

trophe that has fallen upon the nations of the earth has led many to seek an explanation of the crisis that will satisfy the head, heart and conscience of man, and thus justify the ways of God to those who reflect. Hence many devout men have begun to study their Bibles with increased interest, and especially the book of Revelation and other portions of the apocalyptic literature. Those who see in these writings an outline of the political history of the world from the time of the first Advent to the end of the world are looking for the consummation of all things and the inauguration of Christ's universal reign as the issue of the great war. There are others who do not anticipate any such result of the gigantic struggle. It is, therefore, of first importance to know exactly what the Scriptures do contain concerning things to come. Moreover, the practical bearing of the doctrines involved always invite attention. They have fostered the wildest fanaticism in some, and nourished a sane and profound piety in many others. They have been the moving cause of the most impractical schemes and arrogant sectarianism,

as well as the inspiration of an aggressive catholicity in the name of Christ. The questions involved are, therefore, of the most practical character, having direct bearing on the life that now is, as well as that which is to come.

If justification be needed for a new book on "The End of the World and the Life to Come," it is found not only in the practical importance of a subject of perennial interest for men, but especially in the aim and method of the author of this volume. His purpose is to put the teachings of the Scriptures on the subject before the reader and in such a form as not to deter the average individual from an investigation of the whole field. It is neither an analysis nor a commentary on what the Scriptures teach respecting the termination of the present order and what is to follow. But under specific heads, more or less closely related, the author simply sets forth what the Scriptures say, in the exact language of the Scriptures, marking each advance with explanatory statements that help the reader to keep the main idea before his mind and get a com-

prehensive view of the whole subject. The note of the teacher, rather than that of the preacher, arrests the attention. The didactic element appears more frequently than the homiletical, or the exegetical; and naturally so, because of the purpose in view.

The author's method is to be commended. First, it puts the emphasis where it belongs, on the source of authority in the matter, the law and the testimony. Accordingly, all speculation is eliminated. Exposition is confined within the narrowest limits consistent with a clear and full presentation of the subject-matter. Second, the author omits everything controversial, and thus avoids the danger of stirring prejudices and the consequent liability of the reader's reaching a wrong conclusion. Third, the fact that the whole teaching of the Scriptures on the subject is set before the reader enables him to compare Scripture with Scripture in getting the facts, and reach conclusions that are correspondingly accurate and authoritative. Fourth, the diverse conclusions that will be reached by different readers, because of the author's method, should not be regarded as

a fault of the book. That is a commendation rather than an objection. It puts the emphasis on the facts, which are the things of chief importance, and then allows these facts to influence the mind and produce results in the life along the line of each man's individuality. When men accept as a reality that the present order will come to an end, that Christ will come a second time; and when they will shape their life and conduct in harmony with what reason demands in the light of these great realities, opinions as to the time of these events, the manner of Christ's coming a second time and the character of His reign are matters of secondary moment. Differences of view are to be allowed within the spheres of Christian liberty and charity. The associated questions of the Resurrection of the Dead, the Judgment, Eternal Life and Eternal Death will force themselves upon the attention, demand consideration and solution, and be a determining factor in present conduct and future destiny. The material is here in convenient form for the reader, furnishing him food for thought that will engage the highest

powers of his mind and give nourishment
to his hungry soul.

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When Christ Comes

CHAPTER I

THE SECOND COMING OF CHRIST

ONE of the grandest pictures of triumph that can be imagined is the second coming of the Saviour, Jesus Christ. It is also a picture of greatest contrast to His first coming or humble birth in the flesh, when He, for a season, left His heavenly glory in order to take the sinner's place and save him from eternal destruction. 'Tis true, the angels sang to a few shepherds at His first coming, but when in the fullness of time He shall come again, every eye shall see Him in His state of eternal glory; the countless heavenly hosts shall accompany Him, and the dead in Christ shall rise from their graves to welcome Him. The living believers shall be changed in an instant, in the twinkling of an eye, and all shall thus be caught up to meet

the Lord in the air, to be with Him and like Him forever. To be one of this blessed throng should be the hope and aim of every individual. It also brings to mind another picture of triumph, that of His entering Jerusalem in the midst of two great throngs, those who had accompanied Him along the way and those who had come from the city to meet Him. They shouted and sang, "Hosanna to the Son of David, blessed is he that cometh in the name of the Lord, Hosanna in the highest."

In the following passages of Scripture the aim is to give only those which speak clearly of His second coming. There are many other passages that could be quoted which refer to it, but we feel that enough are given to fix the great coming event indelibly in the mind and heart of every reader. While the condition of the world seems to clearly indicate that we are in the latter days, yet we must ever remember that the time of His coming is absolutely unknown by man, and that not even the angels know. Another fact is, that there is no time with God as we

count time. To Him everything is one eternal "now" or "present" only. To Him a thousand years are as a day, or as a watch in the night. Be not deceived, therefore, but be ye ready.

FALSE TEACHERS

Every age has had its false teachers, but as we near the end they shall become more numerous and bold, as at the time preceding the flood. Because of this fact, Jesus warns the people in His Sermon on the Mount, saying, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matthew 7:15.) In Matthew 24:4, 5, He again gives the warning, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." And in the twenty-third and twenty-fourth verses He continues, "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect."

The great importance of the return of Christ to the earth is emphasized by St. Paul in his letter to the Thessalonians, where he says, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with

the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thessalonians 2:1-12.)

Just before the second coming of Jesus the world shall be much like an unweeded garden grown to seed, things rank and gross in nature possessing it almost wholly. The Apostle Peter states clearly, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through cov-

etousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds): the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil

of dignities. Whereas angels, which are greater in power and might, bring not a railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through

the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Peter 2:1-22.)

It would be absolute folly for any writer to try to clear up the various prevalent and constantly changing and mistaken ideas concerning the "last things" unless his statements were based squarely upon the Word of God

itself, and the Bible was considered as that infallible Word of God.

There is nothing as powerful and convincing as the Scriptures themselves. Jesus testifies to this fact in His account of Lazarus and the rich man. When the rich man in hell argued that if one from the dead went to his five erring brothers on the earth, they would repent, the Master replied, "If they hear not Moses and the prophets (that was the Scriptures) neither will they be persuaded, though one rose from the dead." (Luke 16:31.)

Man is human, and it is human to err; therefore, mere opinions are of little worth.

What we have been striving for in the preceding pages has been to exalt the Word of God, for it is our only safe and sure guide, because it is divine. It is the highest and final authority. It settles things.

"All Scripture is given by inspiration of God and is profitable for doctrine, for re-

proof, for correction, for instruction in righteousness." (2 Tim. 3:16.)

The Bible is not a Book of dates—those put in the margin have been put there by man. As we cannot tell just when the "beginning" was, when God created the heavens and the earth, neither can we tell just when Christ shall come again, with power and great glory, to judge the living and the dead.

It has been claimed by one well-known false teacher, that Christ came to the earth in 1884, as an invisible Spirit. How contrary to the words of Holy Writ! It says, when He shall come, "every eye shall see Him."

The same errorist wrote that the millennium was to begin in 1914. Again how the opinions of man are debased, when they try to pry into the hidden things of the Almighty! The year 1914 has come and gone, and instead of the millennium, or the rule of Christ, we had the beginning of the awful World War. Behold, the Word of God

stands secure, for it says, "No man knoweth the time of Christ's coming; no, not even the angels of heaven."

Volumes have been written speculating as to the time of the millennium, but the nearest we can come to determine the beginning of the great event, is to read the "signs of the times" as the Master has told us to do. After telling His disciples of the awful things that shall take place before His return, He adds (Matthew 24: 32, 33), "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

If we are searching for the simple truth on the subject, it seems that all must agree that the "signs" are here and that we have really crossed the threshold and entered into "the latter days." But since there is no "time," as we reckon it, with God, we must be contented to follow the divine direction and thus "know that the end draweth nigh."

The present conditions of the world point strongly to the words of Christ when He spoke on this subject, saying that after the wars, such as are just ending, we should not be troubled, for "the end is not yet." He continued, however, by saying that these things are but "the beginning of sorrows."

A popular but mistaken idea of the second coming of Christ, is that the world shall become better and better continuously, and when it is ready for the Master, He will come. Even though such ideas are widespread among certain teachers, they are contrary to the plain statements of the Scriptures, as already has been clearly shown.

Faith and spirituality are much like all other things of growth in the world about us.

The human body grows from infancy to youth and maturity. Then, after awhile, the strong, stalwart body begins to weaken, and, after a few more fleeting years, behold! the once physically strong is old and feeble. We advance to our prime, we reach our zenith,

we climb to the top of the hill of life, and then we begin to descend and lose our natural powers.

The world's faith in Christ shall do much the same. It shall grow and increase until it shall fill the whole earth, for the Gospel shall be preached throughout the world before the end shall come. But even though the Gospel shall have been preached to every nation, it is no proof that all who hear shall receive, accept and hold to its precious truths.

The parable of the sower, given by Christ, states clearly that only a small number of those who hear the Word of God receive it, accept it, hold it, and remain true to the end of life. We witness the same facts all about us. For a vivid illustration we may use our own glorious land of liberty, for what is true of individuals is very largely true of nations also.

We are called a Christian nation, and as such we have become the leading nation of the world. Are all our people followers of

the Master? Do all hold to the precious teachings of the Gospel? The Master says to each one, "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me." He also invites all, for "Whosoever will may come." Yet we are told that there are in our land of blessings sixty million people outside of the Church.

Perhaps the majority of these once confessed faith in the Redeemer and united with the Church, but for one reason or another they have fallen by the wayside.

Like the ten lepers whom Christ healed, only one returned to give Him thanks, while the other nine went their own way, and caused the Lord to say with sorrow, "Where are the nine?"

How are we keeping the ten commandments? What about the growing divorce evil, Mormonism, etc.?

Europe, it is often said, had largely departed from the old faith, before the great

war, and had substituted for it rationalism, materialism and higher criticism. A wave of spiritualism is now sweeping over England at an alarming rate.

Alexandria, Egypt, was once the stronghold of Christianity, but what about her to-day?

When Christ shall come again He shall find the world dwelling, largely, in indifference, unbelief and spiritual deadness, caused by neglecting the things of God, just as in the days of Noah. Thus saith the Scriptures. Your opinion, or mine, or that of the whole world, can neither change nor alter it.

With the coming carelessness, neglect and unbelief many are being deceived, by false teachers, to believe that there shall be no future punishment of the wicked. God says that the wicked shall reap what they have sown. They shall not be annihilated or done away with, for the soul cannot die. It is immortal. It must live forever. It must live eternally with one of two masters, the devil or the Saviour.

Whom servest thou, and whither art thou going?

It is impossible to serve two masters and it is impossible to be in two places at the same time. Besides this, between the two eternal abodes of mankind "there is a great gulf fixed," so that none can pass from one to the other. "Where the tree falleth, there it shall be."

The late R. F. Weidner, D.D., LL.D., in his "Biblical Theology of the New Testament," Volume II, writes: "Although God, by means of His prophecies, would in advance prepare us for the great events that shall yet come to pass, still we are unable to form to ourselves an exact and perfectly clear idea of them until their accomplishment.

"The most central facts are most definitely revealed: Christ shall come again in glory and with great power; there shall be a resurrection of believers and unbelievers; there shall be a judgment; men shall receive

reward or punishment according to their works; there shall be a new heaven and a new earth; believers shall inherit eternal life; eternal death shall be the lot of unbelievers; but as to the exact order of events, and the nature of the millennium, and the time it takes for the carrying out of God's plan with reference to His kingdom—on these and the other much disputed points it is best if with patience and faith we wait the times of fulfillment: 'Heaven and earth shall pass away, but my words shall not pass away.' (Matthew 24:35). 'These words are faithful and true, and the Lord, the God of the spirits of the prophets, sent his angel to show unto his servants the things which must shortly come to pass.' (Revelation 22:6.)"

INIQUITY SHALL ABOUND

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." (Matthew 24:12, 13.) It is hard to imagine the condition of things as they then shall be, but "The Spirit speaketh

expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (1 Timothy 4: 1, 2.)

On account of the awful times coming, St. Paul most solemnly warns Timothy and every pastor of his sacred duty, saying, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (2 Timothy 4: 1-3.) Under such circumstances we are urged to "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall

come will come, and will not tarry."
(Hebrews 10:35-37.)

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."
(2 Thessalonians 1:6-10.)

Jude, the brother of James, writes as follows: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men,

turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts,

in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

“But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.” (Jude 3-19.)

THERE SHALL BE SIGNS

Jesus, who knows the future as well as the present, tells the disciples, “There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.” (Luke 21 : 25-27.)

The disciples were not satisfied with the general knowledge that there should be signs. They wanted to know more definitely; therefore, as Jesus “sat upon the mount of Olives, the disciples came unto him privately,

saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" To their double question Jesus answers, "Ye shall hear of wars and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Behold, I have told you before. Where-

fore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matthew 24: 3, 6-10, 14, 21, 22, 25-27, 29, 30.) "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matthew 16: 27.)

Therefore, the desire of the apostle is that "the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts un-

blamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (1 Thessalonians 3:12, 13.) "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26.)

When Jesus comes "every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Revelation 1:7, 8.)

The further certainty of His coming is testified by the angels at the time of His ascension, for while the apostles "looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye

have seen him go into heaven." (Acts 1: 10, 11.) And Jesus Himself says, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matthew 26: 64.)

THE DAY UNKNOWN

At various times men have arisen who claimed to know when Christ was going to return. But as in the past all such have failed, so shall it ever be. For the Saviour tells us plainly, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. Watch therefore; for ye know not

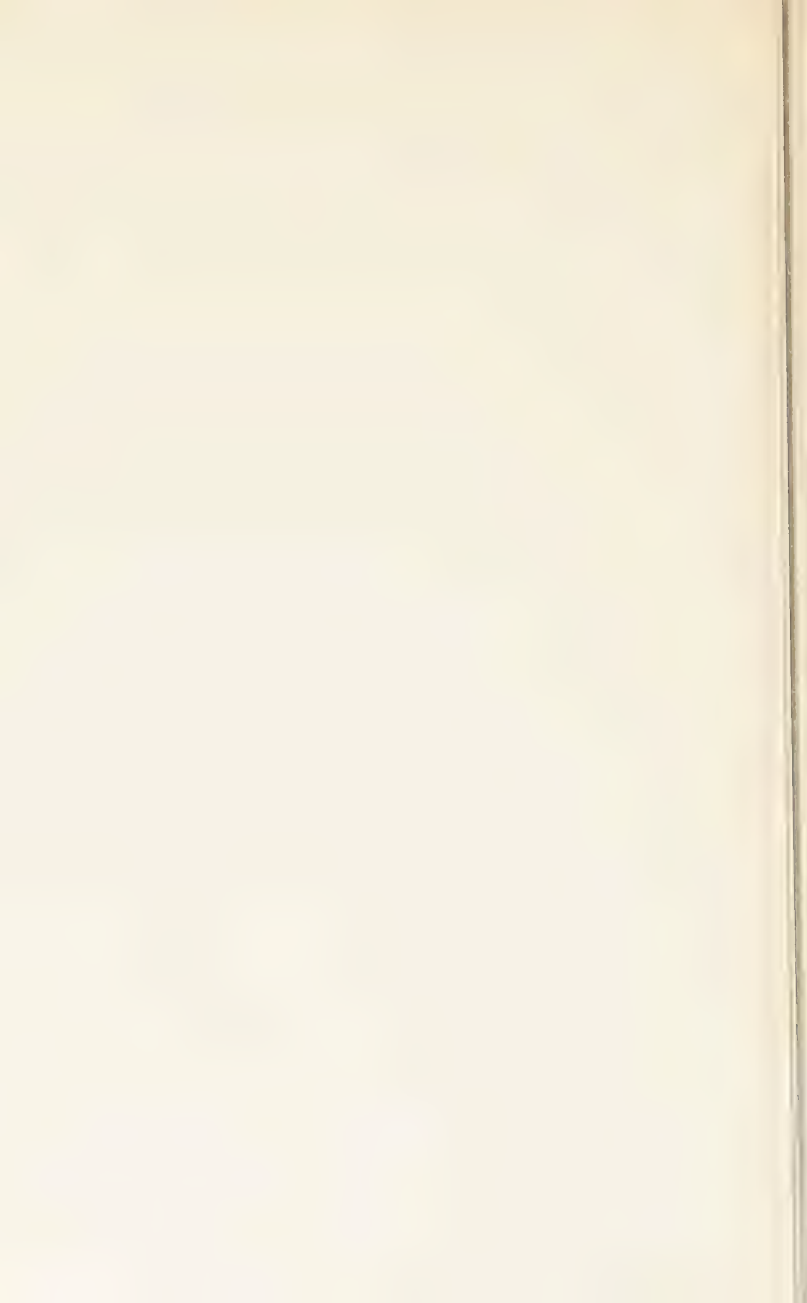
what hour your Lord doth come." (Matthew 24:36-42.) St. Paul states the same settled fact when he says, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thessalonians 5:1-3.)

True believers are not to fear His coming, but to rejoice, for they are the children of God through faith in Jesus, and as children of God they are joint heirs with Christ. Therefore, St. John writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

To get a slight idea how He appears and how we shall be, we need but turn to the scene of His transfiguration on the Mount, when His face did shine as the sun and His

raiment was white as the light. And in Revelation 1:12-19 we have the following description of Him: "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." (Revelation 1:12-19.)

“When Christ who is our life shall appear, then shall ye also appear with him in glory.” (Colossians 3:4.) “And ye shall receive a crown of glory that fadeth not away.” (1 Peter 5:4.)



CHAPTER II

THE RESURRECTION

BOTH the Old and New Testaments speak clearly concerning the resurrection of the dead. Because of this great "keystone" fact, there have been many, from time to time, who have in one way or another tried to overthrow or dislodge this chief truth in order to have the whole system of Christianity fail, but, thanks be to God, all such come, live awhile, and pass away forever; while the everlasting truth and fact still stands, and ever shall remain, throughout time and eternity. "I am the Resurrection and the life. He that believeth in me, even though he were dead, yet shall he live." With the assurance of life after death is linked the assurance of the resurrection of the body. On account of its vast importance the risen Christ remained upon the earth for forty days, proving with many infallible proofs that He was the same Jesus who had been crucified, dead and buried.

He came into the world to conquer the grave and to rob it of its ill-gotten victims; therefore, He went into it Himself and came forth victorious. After all, while we look upon bodily death as a hard thing which awaits each of us, yet who would care to live in this world under existing natural laws forever?

Here the law of nature is that we are born, and with it comes sin and suffering. We grow to middle life, and, behold, we discover the gray hairs upon our heads and we knew it not. Then comes the declining years, and, do as we may, yet time rolls on and we are drawn slowly but surely to the time when we become feeble and tottering, and to many we are only in the way, for even though we live to be fourscore years, "yet is their strength, labor and sorrow." For a Christian to live on and on in a sinful world would be most unfortunate, to say the least; therefore, God in His goodness has permitted the angel of death to separate the soul from its weary and tired shell, the body. The soul being our immortal part, and coming from

above, returns thither, while the body, the earthly part of our being, returns to the dust of the ground whence it was taken. Thus we lay our bodies down in peace and sleep in Jesus to rest from our labors and sorrows, to be awakened in due time satisfied and in His likeness with the former things forever passed away. Then the resurrected body, glorified, shall be reunited with the soul to live in heavenly bliss forever. Behold, all things have become new, and "mortality is swallowed up of life."

THE RESURRECTION OF JESUS

"God hath both raised up the Lord, and will also raise up us by his own power." (1 Corinthians 6:14.) "This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:32.) "He was delivered for our offences, and was raised again for our justification." (Romans 4:25.)

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord

descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." (Matthew 28: 1-10.)

"And, behold, two of them went that same day to a village called Emmaus, which

was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And one of them, whose name was Cleophas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepul-

chre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to

us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

“And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.

“And he said unto them, These are the

words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." (Luke 24: 13-48.)

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe.

“And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.” (John 20: 19-21, 24-29.)

“Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed them. And when they saw him,

they worshipped him." (Matthew 28: 16, 17.)

St. Paul also saw Him after His resurrection. He declares, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James: then of all the apostles. And last of all he was seen of me also, as of one born out of due time." (1 Corinthians 15: 3-8.)

In Acts 2: 24 we read, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

BELIEF IN HIS RESURRECTION IS NECESSARY
FOR OUR SALVATION

"If thou shalt confess with thy mouth the

Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9.)

That there should be no doubt in the matter, "He shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)

Before His crucifixion, Jesus comforted Martha concerning the death of her brother Lazarus, saying unto her, "Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:23-25.) For "we have the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." (2 Corinthians 1:9.) "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." (2 Corinthians 4:14.) For the body "is sown in

corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and

we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Corinthians 15:42-58.)

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain

unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thessalonians 4:13-17.)

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6:4.)

And Jesus said, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John 6:39.) For the Lord Jesus Christ "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Philippians 3:21.)

None shall be omitted or overlooked. All shall come forth as is recorded in Acts 24: 14, 15: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

And again in John 5: 26-29 we read, "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

God wants all to be partakers of the resurrection to eternal life, but He forces none to accept His free gift through Christ.

"This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6: 40.)

"Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Corinthians 15: 21-26.)

THERE SHALL BE A DIFFERENCE

Many seem to think that all shall be alike in heaven, but if we stop and think a little it will quickly appear that such treatment would not be just. The clear teaching is that we shall reap as we have sown. We are saved by faith, but we are rewarded ac-

according to our works. There are degrees of glory as there are degrees of punishment. In 1 Corinthians 15:35-42 we read, "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."

In the olden times people seemed to realize this fact more than now, for in Hebrews 11:35 it is written, "Women received their

dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection." For "Blessed and holy is he that hath part in the first resurrection." (Revelation 20: 6.)

In this life we are told to lay up treasure in heaven, and one way to do it is found in the words of Jesus: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." (Luke 14: 13, 14.)

CLEAR TEACHINGS OF THE OLD TESTAMENT

"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19: 25-27.)

"Like sheep they are laid in the grave;

death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me." (Psalm 49: 14, 15.)

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isaiah 26: 19.)

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction." (Hosea 13: 14.)

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Daniel 12: 2, 3.)

AS THE ANGELS

"Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, Ye do err, not knowing the Scriptures, nor the power of God. The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of

the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." (Luke 20: 27-38; Matthew 22: 29.)

With God "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Galatians 3: 28.)

ALL NATURE WAITING

Nothing is now as it should be or as God wants it. Everything is more or less abnormal and imperfect. Learned men of all ages have ever been trying to find the first causes, etc., by human knowledge and understanding only.

When one seeks the origin of the world and the various causes of its present condition, he must turn to the Bible—God's official book—for the desired information. We are well aware that many valuable volumes have been written by great men, but the

one thread that runs through their works is "theory." And what is theory or opinion but something uncertain? The instant a thing becomes certain it is no longer theory or opinion, but "fact."

The exhortation, "Back to the Bible," is sometimes heard. It would indeed do the world much needed good to ponder and study deeply the first three chapters of the book of Genesis, where we have God's account of the origin of things.

Another has said, "Although this wonderful record of creation is in harmony with the results of modern science, we do not have here a geological treatise. We have a plain, simple account of the works of God, and though it is deep and beyond our comprehension, nevertheless, from the first page of the Bible a child may learn more in an hour than all the philosophers of the world were able to discover without it in 4000 years."

Let us read a little from the second and third chapters:

“And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

“And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an helpmeet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman,

and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

“Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it

was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because

thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also, and to his wife,

did the Lord God make coats of skins, and clothed them." (Genesis 2 : 15-25 ; 3 : 1-21.)

Every funeral and every death proclaims the universal truth, "It is appointed unto man once to die."

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die (spiritually as well as bodily) : but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of

God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” (Rom. 8:11-23.)

CHAPTER III

THE JUDGMENT

IN our dealings one with another and with the things of this life, we are constantly judging in one way or another. Our government is always busy doing the same. Do we not naturally separate the good from the bad, the moral from the immoral, the sound from the decayed, the sick from the well, the thief from the honest, the criminal from the righteous, etc.? All the courts throughout the world are but places of judgment.

All massive stone or brick buildings with heavy iron bars before the windows and clanging iron doors, shutting human beings into small iron cells, and known as prisons, are only gaunt testimonies of judgment being carried out. How long would the possessions, virtues or lives of any nation or community be safe, if there were no earthly judgments or punishments for the evil-doers?

Since the above is known by all to be true, why do many complain and think harshly of the Almighty when He in His justice sets the time of judgment in the world to come?

Is man more just or wise than his Maker? God's decree, "Whatsoever a man soweth, that shall he also reap," spells just judgment. The courts, the prisons, the gallows, or electric chair, have no terror for the righteous or law-abiding, but for the law-breakers. So, too, is the judgment day of God. Those in Christ do not fear it, for they are justified by faith and there is no condemnation for them. But for those who have trodden under foot the Son of God, there remaineth a fearful looking forward to, of judgment. It is this class that shall try to hide from the divine presence and shall call to the hills and mountains to cover them when the great day dawns. In this world a just judge or ruler is looked upon with great honor by the law-abiding citizens, while the one who refuses to do his duty is condemned. What is the use of lawmaking, if law enforcement does not follow?

What is true of justice here, is true hereafter also, only to a greater degree; for God cannot be deceived and the records of heaven are without error. Thus when the books are opened, in the presence of heaven's multitudes that no man can number, and all nations, kindreds and tribes are there, the separating or judging process shall be done. Two great throngs shall be the result—one on either side of Christ, the Judge. Those on one side are called His sheep and their names are recorded in the book of life. He knoweth them, for they heard His voice and followed Him in life. They reap the promised harvest of the faithful, which is eternal life. Those of the other throng are called the goats, and their names do not appear in the book of life. Perhaps some were once there, but the empty spaces show that they were blotted out, because, like Judas, they became unfaithful. Then shall the Master say unto them, "I know you not; depart from me, ye workers of iniquity."

ITS CERTAINTY

God "hath appointed a day, in the which

he will judge the world in righteousness by that man (Jesus) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31.)

"It is appointed unto men once to die, but after this the judgment." (Hebrews 9:27.)

On account of our own future judgment we are urged to be just and merciful in our judgment, one of another. Therefore, "Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." (Romans 14:10-12.)

These declarations have no uncertain sound, but they are clear, distinct and indisputable, and in due time they shall be fulfilled, as St. Paul charges Timothy, saying, "I charge thee therefore before God, and

the Lord Jesus Christ, who shall judge the quick and the dead at his appearing." (2 Timothy 4: 1.)

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." (Acts 24: 25.)

One of the most fatal things we can do is to put off, from time to time, our acceptance of Jesus as our Saviour. The more convenient season, very often, never comes, and we slip into eternity unprepared to meet our God. For "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matthew 12: 36, 37.)

There shall be no deceptions or undetected counterfeits over there, when "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's

work of what sort it is." (1 Corinthians 3:13.)

Then the secrets of life shall become an open book. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." (1 Corinthians 4:5.) "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecclesiastes 12:14.)

Position, wealth or worldly honor and power do not excuse, for death is the great leveler of us all, and God is no respecter of persons. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Corinthians 5:10.) "We shall give account to him that is ready to judge the quick and the dead." (1 Peter 4:5.)

THE PURIFYING OF THE EARTH

"There shall come in the last days scoffers, walking after their own lusts, and saying,

Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

“But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are

therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:3-13.)

This does not mean the annihilation or the doing away of the earth, but that it shall be cleansed and purified much like gold is refined in the furnace. Then it shall be much as it was before the fall, and like heaven itself. "For the fashion of this world passeth away." (1 Corinthians 7:31.) "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be

with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Revelation 21:3-7.)

This is Paradise restored.

ETERNAL SEPARATION

"The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:17, 18.)

Jesus often used the parable to teach great truths. The one following, like many others, explains and teaches clearly and perhaps better than any other way the final separation of the believers from the unbelievers. The principle set forth is one practiced everywhere by all people. We naturally separate the wheat from the chaff, the decayed from the sound, the dead from the living, etc. Thus at the end of the world God shall separate mankind according to the use they have made of their abilities. To illustrate this fact Jesus put forth a parable, saying:

"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we

go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

“Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of

fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matthew 13: 24-30, 36-43.)

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a

stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer unto them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." (Matthew 25: 31-46.) This description is definite and specific and self-interpretative.

JUDGED ACCORDING TO OUR OPPORTUNITIES

God alone knoweth all things, therefore He alone is able to judge righteous judgment, as it is written, "Will not the judge of all the whole earth do right?"

Man often condemns a poor, ragged street urchin for wrongdoing, allowing nothing for the circumstances surrounding him; or the wayward one is ruthlessly cast aside before the circumstances and details are investigated. Perhaps those who are so apt to judge and condemn others would be no better or even worse than those they condemn if placed to fight the same battles. Therefore, Jesus says, "Judge not."

In Luke 12:47, 48, we read: "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given of him shall be much required; and to whom men have committed much, of him they will ask the more."

Just think how many there are to-day who are willfully neglecting their numerous golden opportunities. In many ways we are like the condemned cities of which Jesus speaks in Matthew 11:20-24: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

And in Matthew 13:34 He adds: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto

thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

The Church is the ark of salvation, and it is so because God has made it so. But how many fail to heed the warning calls and the loving invitations and never become members of it, even though it is written, "And the Lord added unto the church daily, such as should be saved." (Acts 2:47.)

In Hebrews 10:25-31 it is recorded: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the

blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

BEFORE THE THRONE

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of

life was cast into the lake of fire." (Revelation 20:11-15.)

If we do our duty and obey God to the best of our ability, we shall be like St. Paul when our end comes. Then we, too, can conscientiously and hopefully say: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Timothy 4: 6-8.)

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile: for there is no respect of persons with God." (Romans 2: 8-11.)

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake: and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed, as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath to come; and who shall be able to stand?" (Revelation 6: 12-17.)

THE FIRST LAST AND THE LAST FIRST

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall

not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first; and there are first which shall be last." (Luke 13: 23-30.)

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which

things' sake the wrath of God cometh on the children of disobedience." (Colossians 3: 5, 6.)

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." (Hebrews 10: 38, 39.)

The sharp contrast of the faithful Roman Centurion and the doubting Jews shows clearly that "over there" there shall be many surprises.

"When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matthew 8: 10-12.)

“When John saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of the stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn the chaff with unquenchable fire.”
(Matthew 3: 7-12.)

CHAPTER IV

ETERNAL LIFE

THE word eternal, as applied to God, means having neither beginning nor end. As applied to all else, it means having a beginning but no end—everlasting. Thus eternal life, God's gift to man, has a beginning, but it shall continue forever. It shall never cease. In His presence there shall be fullness of joy forevermore.

In this life we scarcely go through a day in which we are not, in some way, forcefully reminded that "here we have no abiding dwelling-place." We pick up the daily paper and behold how numerous are the death notices. The morning mail brings a message of sickness or death, or the messenger boy delivers a telegram stating that a loved one has passed away. We look from our window and view the solemn funeral procession as it passes by on its way to the

open grave. We go for a stroll and the crepe on some door flaunts itself before our eyes.

A large city is visited and in its imposing institutions of mercy can be seen row after row of snowy white beds upon which lie the sick and dying. Men are seen pouring into a large factory; we step inside and gain permission to accompany the guide through the building. Amid the hum and buzz of the machinery, and the noise of the busy workmen, we realize we are witnessing the making of houses for the dead; for in an adjoining department we are confronted by great piles of finished caskets—those for the tender little babes, the youth, the full-grown and the aged, the rich and the poor—and we feel that we, sooner or later, shall be numbered with the dead. In the pathway of each of us there is an open grave in which we shall one day lie. And then—is that all? What a contrast to this earthly life, where change and decay are seen on every hand, is an eternal, endless life filled with all the joy and happiness of heaven!

Eternal Death is also a life everlasting, but away from God's presence in eternal punishment. This is also called the "second death." The soul, whether good or bad, cannot die, for it is immortal—that is, it can never cease to be. It must live somewhere forever. Our bodies die, but they shall be made alive again. Some shall be resurrected unto eternal life, others to eternal death. As was the sowing, so shall the harvest be. To save us from the dreadful calamity of spending eternity with the devil and his angels, God has made a way of escape for us, through His Son, our Saviour. He, on the cross, took the sinner's place and shed His own precious blood that we should not perish, but have everlasting life. Whosoever will may come and receive this gift of God, but many are deceived and will not come to, or accept, the Saviour as "the way, the truth and the life." Thus they are, against God's will and by their own willful doings, eternally lost. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" There all things are just

as they should be, in "our house not made with hands, eternal in the heavens."

FAITH IS NECESSARY

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36.)

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:14-18.)

"Verily, verily, I say unto you, He that heareth my words, and believeth on him that

sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24.)

Therefore, "labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6:27-29.)

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6:40.)

For "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiv-

eth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:46-50.)

"Verily, verily, I say unto you, He that believeth on me hath everlasting life." (John 6:47.)

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.)

"He that cometh unto me I will in no wise cast out," for "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." (Revelation 21:6.)

"He that hath an ear, let him hear what

the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Revelation 2:7.)

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life." (1 John 2:24, 25.)

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life,

and that ye may believe on the name of the Son of God." (1 John 5:9-13.)

A LIVING FAITH PRODUCES FRUITS OR WORKS

Christianity is more than mere profession or lip service. It is a living, active force or power within, much like the sap in a living tree or the electricity in a live wire. Therefore, "if a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." (James 2:15-17.)

The Scriptures are full of such teachings, "Why call ye me, Lord, Lord, and *do not* the things that I say?" and "*Go work* in my vineyard to-day."

Again Jesus says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more

fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John 15:1, 2, 4-6.)

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I

yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

“Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

“Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon

twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." (Matthew 19:16-29.)

"Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth,

and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." (Luke 6:36-38; 47-49.)

God is very patient, as is clearly shown in the words of Jesus (Luke 13:6-9): "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it. And if it bear fruit, well: and if not, then after that thou shalt cut it down."

And in Matthew 7:12-14, He continues, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to

destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

A PEARL OF GREAT PRICE

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17: 1-3.)

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." (John 12: 24-26.)

"Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10: 24-28.)

When the sinner departs from his evil way and turns to Jesus, his way of thinking changes and he becomes a new creature, as St. Paul relates in Romans 6: 21-23: "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The chief aim of Satan is to deceive and then lead astray in order to destroy. Therefore we are warned, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Galatians 6: 7-9.) For "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Romans 5: 21.)

Jesus encourages others concerning earthly trials, saying, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Revelation 2: 10.)

The prophet Isaiah sounds the same note of hope. "For since the beginning of the world men have not heard, nor perceived by

the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (Isaiah 64: 4.)

Therefore, O Christian! "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (1 Timothy 6: 12.) For "we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (1 John 5: 20.)

He "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality—eternal life." (Romans 2: 6, 7.)

Things of this world cannot give lasting satisfaction, but when we become one with Christ we become partakers of that peace which the world can neither give nor take away, as is intimated in John 4: 13, 14: "Jesus answered and said unto her, Whoso-

ever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Some, as the Jews, will not accept God's way of salvation, but His kingdom shall not fail, for others will fill the vacant ranks, as we read in Acts 13:46: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Those who do accept are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Timothy 6:19.) They live and die in the blessed "hope of eternal life, which God, that cannot lie, promised before the world began." (Titus 1:2.)

The joy and bliss of eternal life is mutual,

for "he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:36.)

"For we know that, if our earthly house of this tabernacle (that is, our body in which our soul and spirit live) were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this (body) we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (2 Corinthians 5:1-4.)

Therefore, "keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 21.)

For "now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift

of God is eternal life through Jesus Christ our Lord." (Romans 6:22, 23.) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)



CHAPTER V

HELL

THE writer's purpose is not to go into a critical discussion of the different terms, in the Old and New Testaments, used to designate the realm of the dead. We wish to allow Scripture to speak for itself in the passages following.

Before the ascension of Christ, all the dead went to Sheol or Hades. There is, however, a "great gulf" dividing this underworld into two parts. The lower part is the place of torment and known as Hell. The upper part was Paradise or Abraham's bosom. Since the ascension of Christ the souls of the righteous dead no longer go down to Sheol or Hades, but they go up, direct to Heaven, to be with Jesus. In the careful study of the Scripture on the subject before us, three mighty outstanding facts confront us:

First. There is a place called Hell and a place called Heaven. These two places are repeatedly spoken of in such a way that if we deny the existence of either one, the existence of the other must be denied also.

Second. One is a place of eternal joy and bliss, while the other is a place of eternal misery and torment.

Third. The believers inhabit Heaven forever, and the unbelievers inhabit Hell for the same period of time.

The godless are represented as a tree "hewn down and cast into the fire," also as chaff, to be "burned in unquenchable fire." Fire is a symbol of Divine Judgment. Darkness is used as a symbol of evil and terror to indicate the wretched condition of the lost. The clause "weeping and gnashing of teeth" is found seven times in connection with the lost, indicating intense suffering.

The great theologian, R. F. Weidner, D.D., LL.D., in his "Biblical Theology of the New Testament," writes as follows:

"The word *Aionios*, eternal, occurs

twenty-five times in the sayings of Jesus. The word is always used by Him with reference to the future and refers either to eternal life or to eternal punishment. Men may theorize and speculate as they please as to the meaning of *Aionios*. No distinction can be drawn between the meaning of the word as applied to the blessedness of the righteous, and to the misery of the wicked; for if the punishment is not eternal, not perpetual, unceasing, then eternal life is also not eternal, not perpetual, but will cease."

With the abundance of clear Scriptural teaching on this vital subject, it seems that none would dare try to set aside the words of Jesus and the inspired writers of the Bible.

Satan deceived our first parents in the Garden of Eden and caused them to eat of the forbidden fruit. He told them they would not die. Thus he introduced sin and death into the world. He still deceives and leads many to eternal death or Hell. To convince every reader that he is an unsafe guide and that he should be abhorred at all

times, even though he does make himself appear as an angel of light, let us give the names by which he is called in the Scriptures: Destroyer, Accuser, Adversary, The Beast, Prince of the Devils, Deceiver, Great Dragon, God of this world, Prince of this world, Prince of the power of the air, Old Serpent, Tempter, Wicked One, Liar, and Murderer. Surely it is not the fault of God if we, as intelligent moral beings, follow such a leader and are lost. Would we follow anyone else with such a record? To those who follow him, he forever closes Heaven and forever opens Hell. So saith the Scriptures.

PREPARED FOR THE DEVIL AND HIS ANGELS

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying,

Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal." (Matthew 25:41-46.)

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Revelation 20:10.) For 'God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot,

vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Peter 2:4-9.)

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6.)

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." (Revelation 19:20.)

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matthew 10:28.)

“And when Jesus was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?” (Matthew 8:28, 29.)

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.” (Revelation 20:1-3.)

“And he shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on

the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Revelation 20: 8-10.)

MANY OTHERS GO THERE

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." (Matthew 7: 13.)

St. Paul testifies that "many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their stomach, and whose glory is in their shame, who mind earthly things." (Philippians 3: 18, 19.)

The man in the following account was one who lived as if he had no soul, and thus cared for the body only:

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house: for I have five brethren; that he may testify

unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:19-31.)

How vividly the following words of Jesus apply to all such: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37.)

Men are usually very careful about earthly records and seem to forget that there are records in Heaven also, and that the eternal destiny of each one is forever settled by what is written there. "For whosoever was not found written in the book of life was cast into the lake of fire." (Revelation 20:15.)

THE GREAT DENUNCIATION OF JESUS

There is such a thing as righteous anger,

or, as the Scriptures say, "Be ye angry and sin not."

When Moses returned from Mount Sinai with the ten commandments, written by God, on two tables of stone, he saw the people worshipping the golden calf which they had made from the jewels received from the Egyptians as they departed from the land. In his anger, or righteous indignation, he threw down the tables of stone, breaking them to pieces. After he restored order and punished the people, God gave him the commandments anew.

When Jesus entered the holy temple and saw its misuse and wanton desecration, His holy being became highly incensed, and in righteous anger He took a whip of cords and forcefully drove out the profiteers and overthrew their money tables, saying, "Make not my Father's house a house of merchandise."

Thus in much the same spirit He pronounced the great denunciation when he saw how the cities receiving so many opportunities, willfully turned deaf ears to His sacred

teachings, or set up secret and open opposition to Him. He knew the awful harvest their sowing would bring upon them, and in all earnestness He faced His enemies and declared the mighty truths of God, saying:

“Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing;

but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful out-

ward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew 23:13-33.)

EVERLASTING PUNISHMENT

Before the bar of justice all nations shall be gathered. They shall be separated as a shepherd divideth his sheep from the goats. Thus divided, there shall be two great multitudes which no man can number. Then the wicked "shall go away into everlasting punishment: but the righteous into life eternal." (Matthew 25:46.)

“Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” (Matthew 25 : 41.)

On account of the terrible end of the ungodly, Jesus again warns all to have full control of their bodies so that they shall not be led into sin.

“If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched.” (Mark 9 : 43-48.)

"The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Revelation 14: 11.)

God has made it so easy to be saved, yet how many allow Satan to lead them to destruction! "How can we escape if we neglect so great salvation?" "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.)

Now is the time of preparation. Now is the accepted time. On the other side it will be too late. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." (Luke 13: 28.)

There shall be no drones in Heaven. God has given each one certain abilities or talents. If we refuse to use them, He shall say of us, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and

gnashing of teeth." (Matthew 25:30.)
"Cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." (Matthew 24:51.)

For "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matthew 8:11, 12.)

The end of the world is called the harvest time. Then "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matthew 13:41, 42.)

The process shall be like separating the wheat from the chaff. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the

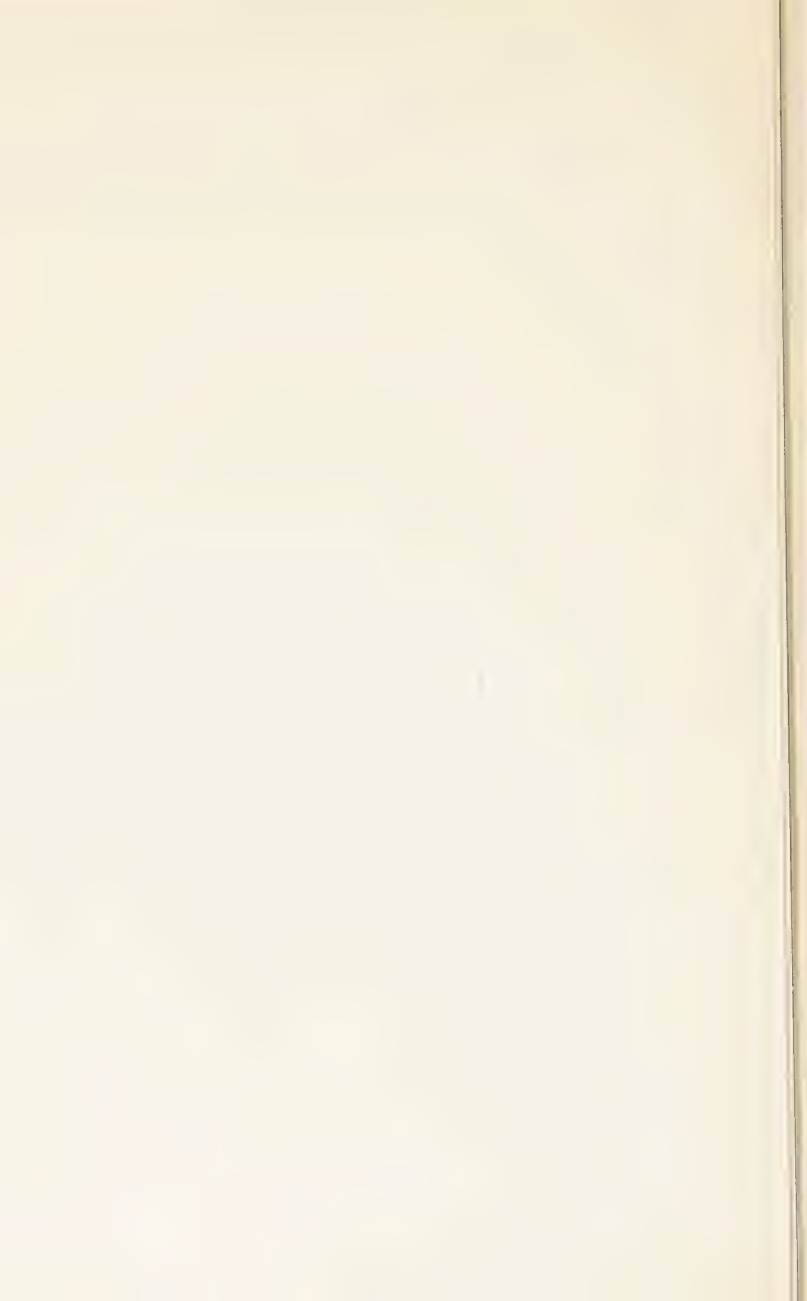
just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." (Matthew 13:49, 50.)

Of the disobedient and self-righteous it shall be said, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." (Matthew 22:13.)

It was disobedience that caused the loss of Paradise. It is disobedience that shuts the doors of Heaven against many and opens the way to destruction. "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." (Romans 13:2.)

"The way of life is above to the wise, that he may depart from hell beneath" (Proverbs 15:24), where "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Revelation 21:8.) The second death means

eternal separation from God and all that is good; therefore, "he that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." (Revelation 2: 11.)



CHAPTER VI

HEAVEN

"A NUMBER of years ago thousands of people gathered in Old Castle Garden, New York City, to hear the famous Jennie Lind sing the beautiful and sublime compositions of Beethoven and Handel. At the close of the program, the people applauded again and again. Suddenly a thought of home came to the great Swedish Nightingale. She came forth with heart throbs in her melody and sang that simple song, 'Home, Sweet Home,' touching the hearts of her audience as never before. Tears gushed from the eyes of old and young, and that night John Howard Payne, its author, triumphed over the masters of song."

Heaven is the believers' eternal "Home, Sweet Home." That which has to do with home touches every human heart. Perhaps those to be most pitied in this life are the

homeless. In a wide, wide world, but no place that can be claimed as home. No place where real loved ones watch, wait and listen for the returning footsteps at the close of the day. No place where "heart beats to heart which speaks again, and all is merry as a marriage bell." A life without the love of home is like a desert without an oasis. Homeless, unloved, wandering hither and thither, getting only what money or service can buy, being valued by others only in so far as of service or profit unto them. Allow want, sickness or old age to overtake such a one, and he stands alone more than ever, while thousands of others hurry homeward to be greeted by the words and acts of love. The homeless are often unnoticed, and even shunned, by the world, especially in time of need.

Oh, the blessings of Christianity! How it has changed the world for the better. How it has placed a bright light in the dark places and caused the barren life to blossom as the rose. It has given a home of love to the homeless. It has tenderly cared for the

friendless, the sick and the dying. It has fed the hungry, clothed and warmed the needy. Wherever it is absent, unattended sorrow and suffering stalk boldly on every side. Someone has linked together the three words, Mother, Home and Heaven, and called them the sweetest words in any language. As we say them over again, we are transported in our mind's eye to mother, and the home of our childhood. What cherished memories come to us! How safe and secure we felt in that home! Safe in our parents' love! What happy days were ours as we journeyed down the pathway of life! But the Angel of Death came passing by and knocked at that door and the home of our childhood has gone. At best, we, too, are only pilgrims here journeying on to another home, a home beyond the stars—Heaven. "Where they know not the sorrows of time." Heaven is the home that awaits the faithful beyond the grave. Death will never knock at the door of those mansions. There we shall be at home with Jesus and be like Him.

We shall be citizens of that city whose

"walls are of jasper" and whose "streets are of pure gold"; and we shall see those wonderful gates "garnished with all manner of precious stones" and are never closed, yet we shall be safe and secure in His love. We shall look into our heavenly Father's face and see that no light is needed there, for Christ, "the Lamb is the light thereof." There we shall see the faithful of every kindred and tribe clad in spotless white; a palm in their hands, a glittering crown upon their brow; and His name written upon their foreheads." They surround the great white throne and play upon the golden harps, singing the glorious heavenly doxology, in our home that shall never end.

"Let earthly sorrows howl like storms. Let thrones decay and empires wither. Let the world die amid earthquake struggles. Let everlasting ages roll in a grand and mighty sweep." We shall have fullness of joy forever, safe at home in Heaven. "Home! No sorrow, no crying, no parting, no death, but Home, Sweet Home! Glorious Home! Everlasting Home! Home

with God! Home with the angels! Home with our loved ones! At Home in Heaven!"

THE HEAVENLY CITY

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it

are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasmus; the eleventh, a jacinth; the twelfth, an amethyst. The twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and

honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Revelation 21:10-27.)

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." (Revelation 22:1-5.)

"As it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." (1 Corinthians 2:9.)

By nature we are religious and social beings. As we naturally seek the companionship of others, so likewise we have some kind of a hope for the life after bodily death. The American Indian had his "happy hunting ground," or the home of the "Great Spirit." Thus it is and ever has been, the world over, with all peoples. We cannot escape the voice of conscience, and say or do as we will; the Scripture is true when it says:

"Here have we no continuing city, but we seek one to come." (Hebrews 13:14.) Where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Revelation 21:4.)

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which

die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: and their works do follow them.” (Revelation 14: 13.)

Therefore, “blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” (1 Peter 1:3, 4.) “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” (John 14: 1-3.)

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his

commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." (Revelation 22: 12-16.)

"And Jacob lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the

east, and to the north, and to the south : and in thee and in thy seed shall all the families of the earth be blessed. And he was afraid, and said, How dreadful is this place ! this is none other but the house of God, and this is the gate of heaven." (Genesis 28 : 11-14, 17.)

"Wherefore brethren, give diligence to make your calling and election sure (by a Christian life) : for if ye do these things, ye shall never fall : for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Peter 1 : 10, 11.)

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7 : 14.)

"He that overcometh shall inherit all things ; and I will be his God, and he shall be my son." (Revelation 21 : 7.)

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we

shall be like him; for we shall see him as he is." (1 John 3:2.)

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matthew 25:34.)

"And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." (Revelation 22:4, 5.)

WHO SHALL BE THERE?

"Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 17:24.)

It is not uncommon for the Christian to see Heaven before death. "Stephen being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and

Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55, 56.)

The angels, too, are much interested in our eternal welfare.

"Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10.)

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Revelation 3:21.)

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty;

just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." (Revelation 15:2-4.)

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to

me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” (Revelation 7: 9-17.)

“Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.” (Hebrews 12: 22, 23.)

“Be it known unto you all and to all the people of Israel, that by the name of Jesus

Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 10-12.)

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 10-14.)

"Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right

hand there are pleasures for evermore.”
(Psalm 16: 11.)

In our present bodies we find sin, sickness, disease and corruption, but before we enter heaven, Christ “shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” (Philippians 3: 21.)

The true believer has everything to gain, while the unbeliever has everything to lose.

“Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” (Matthew 5: 8-12.)

“Whether there be prophecies, they shall

fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Corinthians 13:8-12.)

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Corinthians 3:18.)

Sometimes children are not welcome, but not so with Jesus. "But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." (Mark 10:14.)

Concerning death and entrance into Heaven, St. Paul says: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." (Philippians 1:23.)

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (2 Corinthians 5:8.)

"Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him." (1 Thessalonians 5:8-10.)

For "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall

add unto him the plagues that are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.”
(Revelation 22: 17-21.)

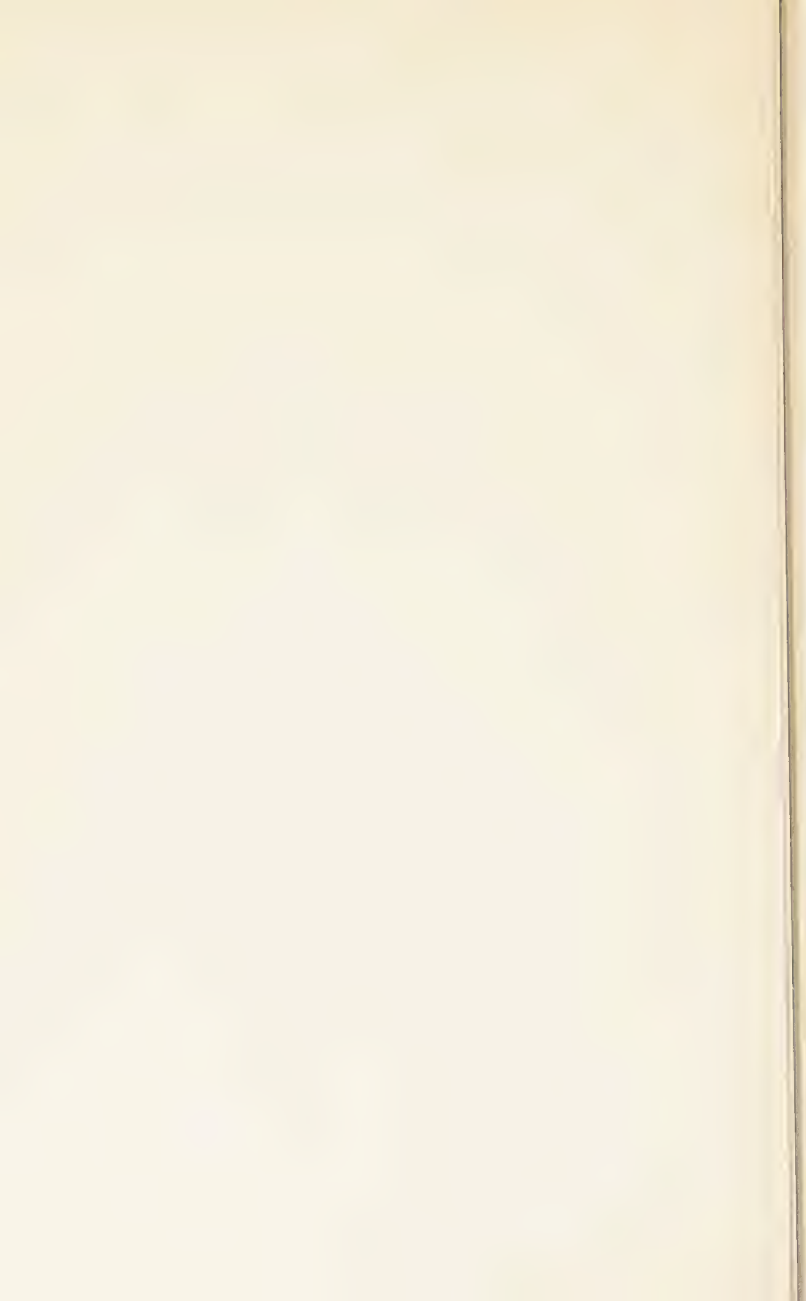
“Hark! the sound of holy voices
Chanting o’er the crystal sea,
Alleluia, Alleluia,
Alleluia, Lord, to Thee:
Multitude, which none can number,
Like the stars in glory stands,
Clothed in white apparel, holding
Palms of vict’ry in their hands.

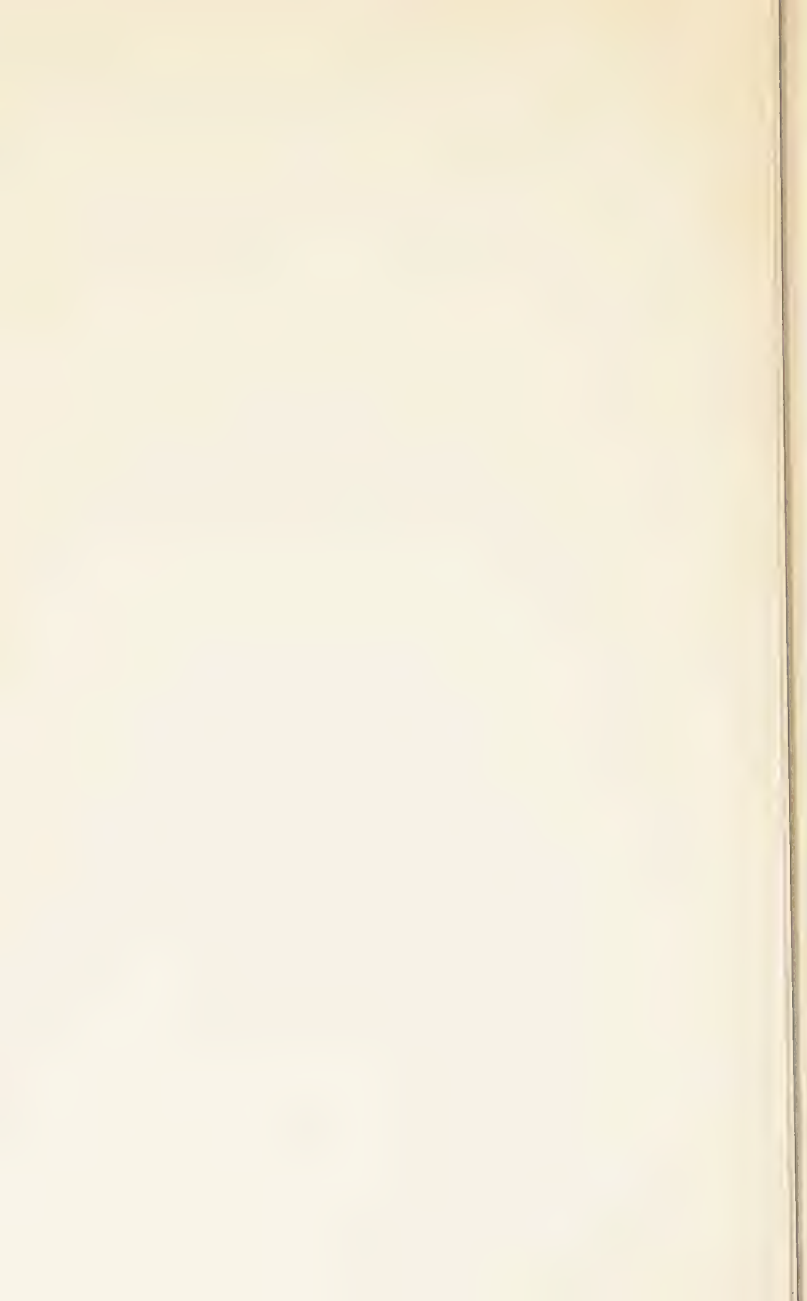
“Patriarch, and Holy Prophet,
Who prepared the way of Christ,
King, Apostle, Saint, Confessor,
Martyr and Evangelist,
Saintly Maiden, Godly Matron,
Widows who have watched to prayer,
Joined in holy concert, singing
To the Lord of all, are there.

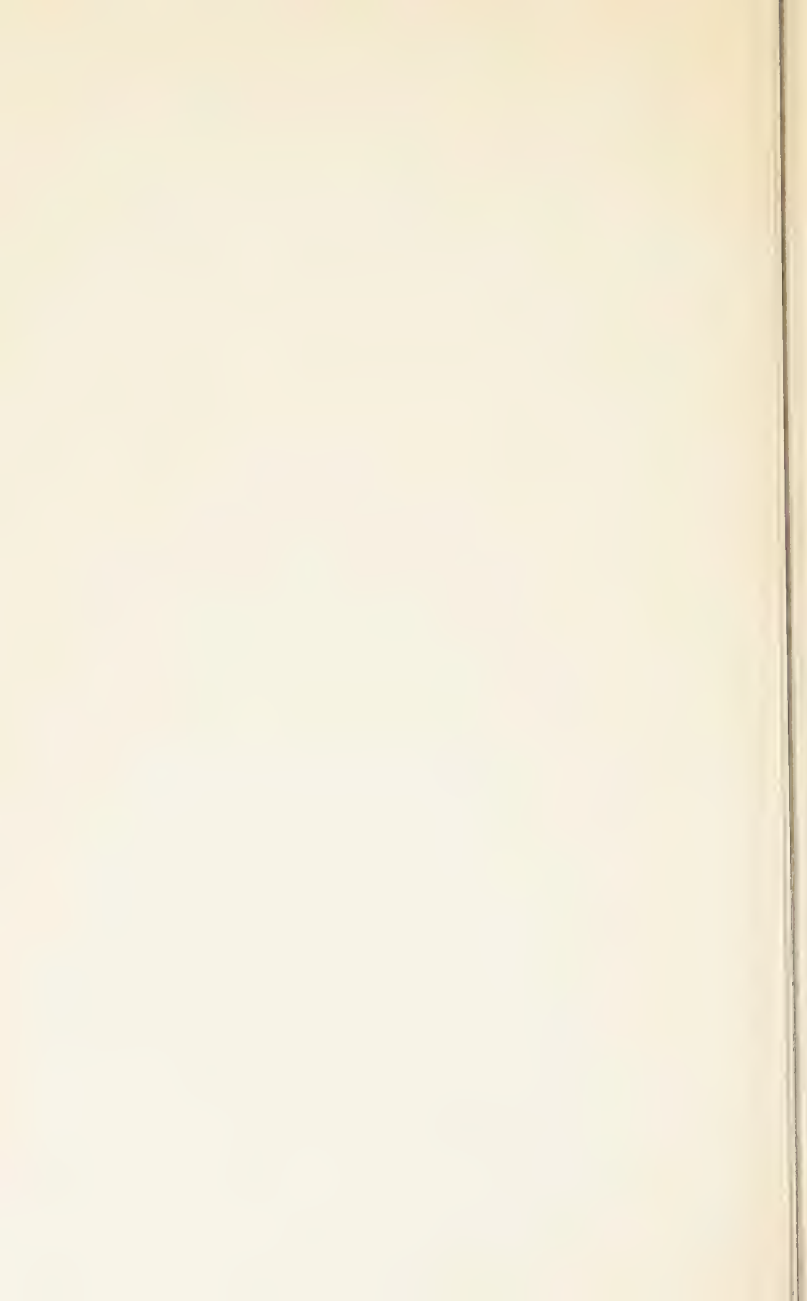
“They have come from tribulation,
And have washed their robes in blood,
Washed them in the blood of Jesus;
Tried they were, and firm they stood;
Mocked, imprisoned, stoned, tormented,
Sawn asunder, slain with sword,
They have conquered death and Satan
By the might of Christ the Lord.

"Marching with Thy cross their banner,
They have triumphed, following
Thee, the Captain of salvation,
Thee, their Saviour and their King.
Gladly, Lord, with Thee they suffered,
Gladly, Lord, with Thee they died;
And by death to life immortal
They were born and glorified.

"Now they reign in heavenly glory,
Now they walk in golden light,
Now they drink, as from a river,
Holy bliss and infinite:
Love and peace they taste forever,
And all truth and knowledge see
In the beatific vision
Of the Blessed Trinity. Amen."







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